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**Evangelical Visitor - October 25, 1965 Vol. LXXVIII. No. 22.**

J.N. Hostetter

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# Evangelical VISITOR

October 25, 1965



. . . . .  
The 'sunlight breaking  
thro' the shade,

The 'squirrel chattering  
overhead,

The timid rabbits  
lighter tread

Among the rustling  
leaves.

*Goodale*



# EDITORIAL

## The Pulpit — the Other Side

What happens after years in the pulpit and there is a move into the pew? Shifting from performance to the role of a listener, one who worships from the pew, what reactions are expected? Experience in the pulpit plus the related ministries in the pastorate result in a sympathetic listener.

Experience not only makes a sympathetic listener. Observations, combined with analysis are unavoidable. A study of pulpitisms from the pew is both interesting and helpful. Such observation cannot be divorced from seeing one's self in action. It is helpful and illuminating. There is this consolation: in life we learn more from our mistakes and failures than from our successes.

True, the effects will differ between the man still in the pulpit in heart, presently serving in general church life, and the man who leaves the pulpit to pursue other work or another profession.

The man in the pulpit is an observed man. Probably not as much for care sake as for reasons of lesser value. In the pastor, the blending of spiritual leadership with all other areas of life becomes the norm. This must be readily accepted since all of life is a stewardship.

Coming from a tradition of self-support in the Christian ministry to congregational support, either part time or full, involves a transition period, time for the membership to mature psychologically. To allow the minister equal freedom in the use of dollars as we in the pew expect for ourselves, for some is a bit difficult. It is a mark of Christian maturity in the laity to be concerned that the pastor's income hits a good average with the weekly average income of the membership. It is a further mark of Christian maturity to ease up on surveillance of Christian economics in the parsonage.

The "whole" of the pastor's activity is related to his Sunday morning strength in the pulpit. As a leader, taking the worshippers into the presence of God, the congregation readily discovers the pastor's self-preparation for such a holy experience. If the pastor has lived with God; studied, meditated and prayed with the Word, and lived close to the heart-beat of his parish, the Sunday morning worship hour will reflect such a week.

Opposite-wise, lack of heart and Word preparation need not be mentioned. Inadequate study and devotion with lack of visitation and prayer are readily reflected. Listlessly the service and sermon drag on.

Looking from the pew, the pastor's task is a difficult one. He leads in a cause that assistance from the pew is on

a "much-limited" basis. The amount of time and interest the average layman devotes to a church's program is quite disappointing.

Also looking from the pew, enthusiasm for the church's program must have a point of origin. Lackadaisicalness in the pew too often reflects the atmosphere of the pulpit.

Looking from the pew, sympathy need be shown for the pastor when attempting to minister to the divergent needs of an average Sunday morning audience. The cross section can easily reach from the scrub woman to the highly trained mind; the solid unemotional to the tensions of mental strife and torture; or the cold disinterested church member to the faithful devoted Christians. It is a sizable order to expect the pastor to provide a ministry for all.

Also looking from the pew, an audience readily discovers the degree to which pulpit life takes on a mechanical air. Just as love and devotion are easily discerned, so a stilted performance seeking to perfect another hour of church activity cannot be hid.

In most congregations, sympathy and toleration for the pulpit are commendable. One wonders if frequently it is not higher than is in the best interest of the Lord's work. Certain factors are in the pastor's favor.

Usually a church has considerable social strength, adding to its stability. People enjoy seeing each other. A change of church usually means choosing another circle of friends.

Then too, most people enjoy working and sharing in a church's program. Interest, attention and participation in various church responsibilities constitutes a good tie-in to the congregation.

Fortunately, the pastor is not the total yes or no in interest and church attendance. However he does carry more responsibility than any one else. The pew is kind enough to rate a man somewhat on the over-all average. Strength in spirit and word in the pulpit helps to ameliorate certain weaknesses in other areas while strength of Christian character plus strong personal relationships compensate somewhat for a less effective pulpit ministry.

Pulpit life and ministry is pretty much of a glass house. Most of life is viewed and observed from every angle.

J. N. H.

"The secret of the Christian worker is not in the position he might come to occupy, nor in the multiple facets of the work in which he might manifest his personality, but rather in the place that God occupies in his own soul, and in his thoughts—in the time that he spends alone with God."

—Argentine evangelist Fernando Vangioni

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*This first hand observation should serve to help our readership have a more correct understanding of present day church life in these oppressed countries.*

In the spring and summer of 1965 I once again preached the gospel behind the Iron Curtain. (The last previous time I had done so was in the autumn of 1961.) I preached freely and without incident in Yugoslavia, Poland, and the Soviet Union for a month.

I had obtained official permission to minister in Yugoslavia and Poland and appreciated the opportunity offered to me by God's people to witness in the Soviet Union. When applying for my visas to Yugoslavia and Poland I had stated exactly what I desired to do in those countries. I even had an official invitation from a strong association of churches in the latter country to minister to their congregations.

In the first place, we should remember that the attitude of Communism to religion, and perhaps more especially to Christianity, remains practically unchanged. Religion is still considered the opiate of the people and so is opposed in every possible way and by every known means.

From the time the Communists came into power in Russia on November 7, 1917, they have stopped at nothing to uproot and destroy the Protestant Church. In our present consideration of the European continent, it is a matter of record that these efforts have not been confined to the Soviet Union, for the attack against Christianity has been made in all Eastern European countries.

#### *Persecution in Stalin's Time*

To reduce the length of this article, I shall not refer to the horrible persecution of the Evangelicals (Protestants) in the Soviet Union prior to World War II. Some of our leading evangelists and pastors in eastern Poland, who had become marked men because of their soul-winning ministry, were killed when the Soviets invaded that territory in September 1939. One of these outstanding men, who survived the war and found himself within the Soviet Union after Russia annexed all of eastern Poland, was arrested in 1948 and sentenced to 25 years at hard labor in Siberia. Through the representation of one of his co-workers in Poland, who also was supported by the Eastern European Mission, he was released after serving nine years because it was proved that he was a Pole, rather than a Russian. But the health of this formerly strong man, Evangelist John Panko, was ruined and he died on October 18, 1964. A large funeral service was held for him in his village in the Soviet Union, when the gospel was preached without interference by the authorities.

Ministers of all Evangelical denominations in Bulgaria were arrested in July 1948. Most of these were well-known, recognized servants of God. A second group was arrested a little later. Vicious, brutal and inhuman treatment was given these men. They were compelled to submit to brainwashing prior to their trial early in 1949.

October 25, 1965

## Is the Gospel Preached Openly Behind the Iron Curtain?

Is there any necessity for holding so-called underground meetings?

*Rev. Paul B. Peterson*

#### *Why Were They Brainwashed?*

Why were these dedicated ministers of the gospel in Bulgaria subjected to such cruel treatment and then sentenced to long prison terms with the confiscation of their possessions? (Four were sentenced to life imprisonment, four others to 15 years each, and others to shorter terms.) Since religious liberty had been proclaimed by the Communist regime in Bulgaria and God's blessing was resting on the ministry of the Word throughout that land, the authorities considered it necessary to humiliate and scandalize the pastors by "proving" them to be rogues and scoundrels, through brainwashing. Their efforts met with much success because the press gave great publicity to the trials with the "admissions" of these brainwashed men.

I understand that only two or three of all the Evangelical ministers in Bulgaria weakened during this cruel treatment that lasted several months and yielded to the satanic pressure of the authorities. They became traitors to the cause of Christ to avoid suffering. They compromised and became collaborators, and the government appointed one of these men as leader of a certain group of churches for the purpose of destroying them. Because of the "crimes" which had been confessed by the pastors as a result of their brainwashing, some believers went back into the world and the government evidently considered that it had succeeded in its efforts to destroy the Protestant churches.

#### *Polish Pastors Arrested*

On September 23, 1950, 150 ministers of the gospel in Poland were arrested and imprisoned, accused, as in the case of the Bulgarians, of being agents of the West and spies. Mercilessly interrogated day and night, month after month, these men trusted God for strength to endure their sufferings. They served terms of from two years up to four years.

Most of the cruel persecution to which I have alluded took place during the rule of Stalin. He trusted no one and feared everyone. With the death of this cruel monster in March 1953, the 150 imprisoned preachers in Poland were set free and the treatment of the imprisoned pastors in Bulgaria became more humane.

The Polish pastors proved themselves true and loyal citizens and so today they are respected and officially recognized as Christian leaders by the Polish government. Despite all the efforts of the Bulgarian government to destroy the Protestant churches in its country, the preaching of the Word continues, souls are saved, and God's people are standing shoulder to shoulder in the conflict with the powers of darkness.



In countries such as Yugoslavia, East Germany, Poland, Bulgaria and the Soviet Union the Evangelicals now are officially recognized and they may worship regularly in their churches and registered meeting places. We understand that this is true as well in Rumania, Czechoslovakia and Hungary. God's servants in those countries have paid a tremendous price for the liberty they now enjoy. They have proved themselves to be heroes of the faith.

#### *Why Greater Freedom Now?*

Communism never smiles upon Christianity or any other religion; so we must not be deceived in thinking that there has been an about face on its part so far as its attitude toward the Protestant Church is concerned. The fact remains, however, that the gospel is being preached freely at the present time in the Eastern European countries. Why is there a more favorable climate now? Undoubtedly the courage and fortitude of God's servants, coupled with world opinion and the cold war, have contributed toward the present much more favorable situation for God's people. We in the West, therefore, should do everything in our power to strengthen the hands of those who are free to evangelize in those lands. They are worthy of our full confidence, earnest prayers, and generous support.

What kind of men are our associates behind the Iron Curtain? The answer should be very clear from what has been said in the foregoing paragraphs. But it would be naive to think that there are no informers, no secret collaborators with the respective governments, no Judases in the ranks of God's people in those lands. I have had some of them pointed out to me. But such persons, of whom the Scriptures warn us, do not deter our brethren in Christ from joyfully proclaiming the gospel of salvation to eager listeners, resulting in the salvation of souls.

#### *Only Open Ministry Can Prosper*

It will be understood that all along, even when the fires of persecution have burned most fiercely, God's true servants in all of these countries have carried on their ministry openly. There is no reason, therefore, even in Bulgaria where the sufferings of God's servants perhaps have been the most severe, to minister now in any other way than openly. Ministers in Bulgaria are still harassed by the police, but their position would be even more acute if they tried to conduct so-called underground services. Secret worship may succeed temporarily, but not for any length of time, because it is not possible to develop such a ministry due to the vigilance of the police.

I have been associated with general missionary work in Europe since its inception 45 years ago after the end of World War I. I have ministered in all but two lands on that continent. Because of my familiarity with conditions, it is difficult for me to believe that "secret gospel meetings attended by several hundred persons" have been held in Iron Curtain countries. I ministered in several secret meetings in Eastern Europe in prewar days, but in only one of them did the audience exceed 25 persons, sometimes only a dozen or so. They were actually *secret* meetings!

#### *Who Can Vouch for Underground Workers?*

Many years ago we learned that to engage the services of "secret gospel workers" involves tremendous risk from the standpoint of their soundness in the faith, their moral standing, and their recognition as true servants of God

who have proved themselves as ministers of Christ. We would consider it unwise to accept any man on the recommendation of one or two "self-appointed" representatives of or spokesmen for men who are supposedly willing to engage in underground ministry. It should be understood that such men have no standing with the recognized churches in the Iron Curtain countries because the churches carry on their ministry openly.

We know whom we are assisting and we also know what they are doing! For the most part they are tried and true servants of the Lord with whom I personally have been acquainted for over 30 years. Our funds are sent openly to all whom we assist behind the Iron Curtain. No funds have been lost! It is morally wrong as well as risky and dangerous to smuggle funds from one country to another, and it is dishonest for a person to serve as a carrier of funds without declaring what he is carrying on his person or in his effects when he is asked to declare his money.

We are held responsible by God for the wise investment of our money. We, therefore, should make sure of where it is going and how it is being used. With the recognition of Protestant churches in Eastern Europe there is no need of secret Christian activity behind the Iron Curtain. I might add that when in all kindness I have pointed out what have seemed to be serious inaccuracies in published statements of such alleged ministry, I have not been favored with even an acknowledgment of my letter.

#### *Men Who Have Suffered Can Be Trusted*

There is one more important point to which I wish to refer. Our associates are *politically uninvolved*. There are 200 million plus inhabitants in the Soviet Union, but not more than 10 million are members of the Communist Party. A person is not necessarily a Communist because he lives behind the Iron Curtain. This fact is greatly misunderstood in the West. The vast majority of the people in all of Eastern Europe are just ordinary folks like ourselves. According to Romans 13:1-7, both pastors and church members in those lands are to obey their respective governments just as we are enjoined to obey ours.

Harassment? Repression? Persecution? Intense suffering? Yes!

Are God's servants timid? Compromising? Faithless? In hiding? No!

Men who have passed through the fire, who live and minister openly for God, who have suffered the loss of all things for Christ and the gospel's sake, and who are concerned and burdened for the salvation of their people—shall we not stand by them? They are fully aware that the liberties they now enjoy may be short-lived and so they plead with us to help them as much as possible while the doors for evangelism stand wide open.

I wish to emphasize that the gospel is preached behind the Iron Curtain by a witnessing church that has endured intense suffering because of its faithfulness to Christ. God's people who work openly, many of whom are known to me personally, should be given financial help at this time so that they may be able to travel freely in evangelistic ministry. They are heroes of the faith, such as those mentioned in Hebrews 11, who deserve our every consideration. I love and honor them as beloved brothers in Christ and valiant soldiers of the Cross.



How long has it been since you last took a look at John Wesley's *Plain Account of Christian Perfection*? It bears reading—and reading again. There is an honesty, an objectivity, and a humility about it that would stand many of us in good stead who profess to be in the Wesley circle. Let's take an example.

Question 8 reads: "But do we not in many things offend all, yea, the best of us, even against this law" (referring to the law of love)?

Wesley replies:

In one sense we do not, while all our tempers, and thoughts, and words, and works, spring from love. But in another we do, and shall do, more or less, as long as we remain in the body. For neither love nor the unction of the Holy One makes us infallible: therefore through unavoidable defect of understanding, we cannot but mistake in many things. And these mistakes will frequently occasion something wrong, both in our temper, and words, and actions.

And now Question 9: "Do we not then need Christ, even on this account?"

3. Now comes what is hard for many Wesleyans to swallow because somehow they have never been instructed to be true Wesleyans: seen in the dimension of a shortcoming (and this is one meaning of the word "sin") our failure to give the holy Christ within us a better representation is an offense to God's limitless, flawless holiness. The prayer, therefore, that our Saviour taught us should never, never be regarded as something we have got beyond, outgrown, discarded: "Forgive us our debts (our coming short), as we forgive our debtors." One sometimes fears that the glib formality with which this is uttered in "holiness" circles would have struck Mr. Wesley with shock and grief. We should not forget that it is of those made "perfect in love" that he was speaking when he wrote: "They still need Christ as their Priest, to make atonement for their holy things."

4. This leads to an observation which should be expanded at greater length and by those far more competent than I am. I want to touch on what may be called, a bit awkwardly, the distinguishing of guilts. For an illuminating study of this whole question I would refer interested persons to a recent book called *Guilt and Peace*, by Dr. Paul Tournier.

## Forgiveness for the Holy

Paul S. Rees

Wesley answers:

The holiest of men still need Christ, as their Prophet, as "the light of the world." For He does not give them light but from moment to moment; the instant He withdraws, all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their Priest, to make atonement for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ.

Reflecting on these wise and Biblically grounded words, two or three points stand out clearly:

1. The clean heart and holy living must always be viewed as consisting of a dynamic relationship between Christ and ourselves. We do not have a "stock of holiness." We have Him who is the holy One, but we have Him (and He has us) in such a relationship of yieldedness (on our part) and possession (on His part) that His presence and His power become the enabling we need for "denying ungodliness and worldly lusts" and living "soberly, righteously, and godly, in this present world" (Titus 1:11).

2. The gap between holy intention and execution always remains. It remains, not as malignancy but as limitation. It is linked with our ignorance (even of ourselves), our prejudices, our impulsiveness (or its opposite), the emotional shaping from childhood of our personality pattern. It was, for example, a Peter "filled with the Holy Spirit," who, when told to "eat" of ceremonially unclean animals (symbolic of his mingling with Gentiles), said, "Not so, Lord." This was not the malignancy of self-will opposing itself to God's will; it was the persistency of ignorance and prejudice (and they are twins!) in the mind of a "holy" man.

However we may define it and by whatever psychological mechanisms we may attempt to explain it, not all "guilt" is the same.

Take the representative, or vicarious, guilt we frequently find in the Old Testament prophets and reformers. Because they identify themselves so intimately with their people, they say, "We have sinned." Personally guilty of the idolatries and oppressions to which the people have turned? No. Nevertheless, "we!" And they meant it. It was not deceitful rhetoric.

Take the embarrassment-guilt of forgetfulness. Tournier tells of the day he got a telegram, asking him why an article he had promised to write had not been received. He says, "I had completely forgotten." Yet his next sentence is, "I was full of embarrassment." A sensitive person begins asking himself, "Why had I forgotten?" If he knows only a little of psycho-analysis, he suspects that some hidden flaw—a bit of laziness, a disagreement with another person—probably accounts for the slip of memory. Guilty of deliberately breaking a promise, or willfully holding up the work of another part? No. And yet not wholly exempt from guilt-feelings.

What is the Biblical solution? Denying the problem? Far from it. Racking our brains to explain everything? That can drive us mad.

What then? The forgiveness of God!

"Forgive us our debts."

And He does!

—The Herald



# MISSIONS

## AFRICA

### Mobile Clinic to Fulunye

A Well Baby clinic in February had drawn 68 children to Wanezi Mission. After a service with the mothers and children, our Nursing Sister Evelyn Noel, demonstrated how to feed a child mixed foods. It is the African custom to feed a child only soft maize porridge and mother's milk until it is nearly a year old. This has resulted—in many instances—in malnourished, vitamin-deficient children. At the clinic, eggs were soft boiled and fed to some of the babies; others received egg and milk drinks; and some of the older babies were fed strained fruit juices and cooked vegetables. The mothers expressed amazement that such tiny children were able to eat eggs and vegetables!

In March, 160 babies came; in April, 176; in May, 173. After the food demonstration each mother was given a printed sheet of recipes (written in Sindebele) suitable for babies from three months to two years old.



Injection!—by Nursing Sister Evelyn Noel



Coffee break—at 1 p.m.

Eighty-five percent of the deaths due to whooping cough occur in children of less than one year old, according to statistics. Our Nursing Sister Evelyn Noel therefore gave each child a shot for immunization against whooping cough, diphtheria, and tetanus. A real "bawl house" resulted!

After last month's clinic when the records were checked it was found that over a third of the children had come from the Gwatemba area where people had been able to hire trucks to bring the mothers and babies to the clinic. But the southern area of the Wanezi circuit was sparsely represented.

Suddenly an idea was born—and carefully nurtured.

Why couldn't we go to one of the Southern schools and have a Well Baby clinic in an area where the people had no money and no transport? Suggestions filled the air! "*uMsizi*, ('helper'; the word regularly used for I-W's), you can drive us down there." "What about a Bible Institute student going along to take the service?" "We could hand out tracts, Scripture portions to the children, and Bible Story books to the parents." And so the headteachers of five schools were asked to hand out announcements of the clinic to be held at Fulunye School on July 14th.

"Above all else," we prayed, before leaving the Mission, "May *Thy* Name be honoured and glorified."

When we arrived at Fulunye School, 35 miles from the Mission, six adults and eight children were awaiting us under a tree. A bitterly cold wind was blowing, and they had the children well wrapped in blankets. By 10:30 a.m., there were over 60 adults there with their children.



Obed Mkwanzani giving the message on the "Heart of Man" chart.

Obed Mkwanzani, of the Bible Institute, then gave a message using a "Heart of Man" chart. The adults listened attentively throughout the whole sermon. Afterwards tracts were distributed to all the adults and older children. Then once again the mothers were shown what foods to feed to their tiny babies. There were many "volunteers" to eat the cooked foods.

After the demonstration the children were lined up to be weighed. This is where *uMsizi* Ron Herr came into his own! Did you ever see an *uMsizi* weighing babies? I'm sure that when Ron came to Africa he never envisioned himself weighing babies; but we certainly appreciated his help.

By 12:45 we had to stop to sterilize our seventy needles again. It was also a good excuse for a cup of coffee and a cookie. There was no doubt in our minds that the clinic was a success and that the people were really appreciating our coming.

As a child came forward for its injection, it was given a Scripture picture card; and the mother, a little Sindebele book, "The Story of Jesus." It is our hope and prayer that the mothers will read the Bible stories to the children



*uMsizi* Herr—"They never told me I'd be weighing babies!"



each evening. Eighty-six books were given out and about a hundred Scripture cards.

At three in the afternoon a lull came and we were able to take time for lunch—a welcome respite! Afterwards a few more injections were given and then we packed up all the medicines, bandages, equipment, and literature.

Weary but thankful for the good day the Lord had given us, we arrived back at the Mission at 5:15 p.m.

One hundred seventy-seven babies had been to the Clinic. Apart from the D.P.T. shots, Evelyn had treated sore eyes, skin infections, coughing, and possible pneumonia cases. There were some very malnourished children, and they had been given bottles of Multi-vitamin mix.

We will take particular note of their weight when we hold the next clinic. We are wondering what the response will be in the following months. We ask that you pray with us and for us, as we hold these clinics in the Wanezi South area.

P. A. Harvey, Wanezi Mission

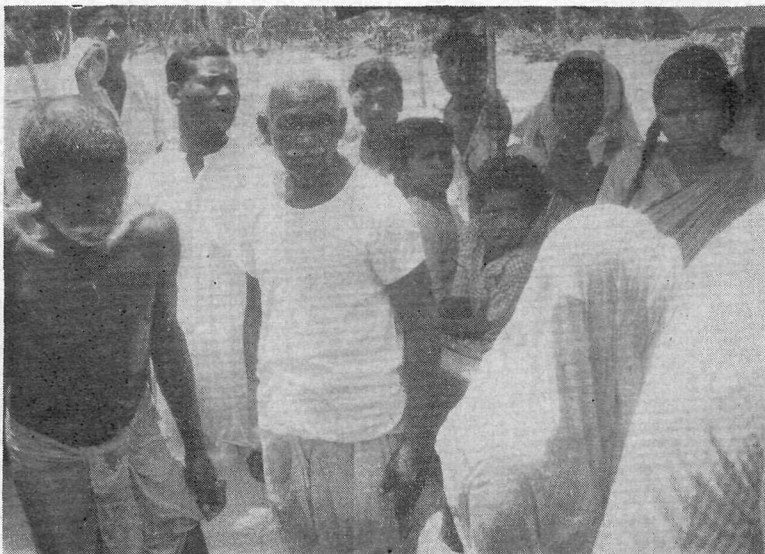
## INDIA

### Evangelism in the Banmankhi — Purnea Area

We had an interesting conversation. Yes, Christianity had its place among religions, but that Christ is the exclusive path to eternal life, the well educated army officer would not agree.

But we know that there is *no other name under heaven given among men whereby we can be saved*. This sense pervades our Santal, Uraon, and Muunda Christians.

In our short period of observation the most effective yet the least advertised method of evangelism is the family and individual witness. A father or mother, a son or daughter, is converted and by a quiet changed life and also by their words others in the family are convinced that Christ is the true Lifegiver. Approximately 90 per cent, I would estimate, of the converts are of family groupings.

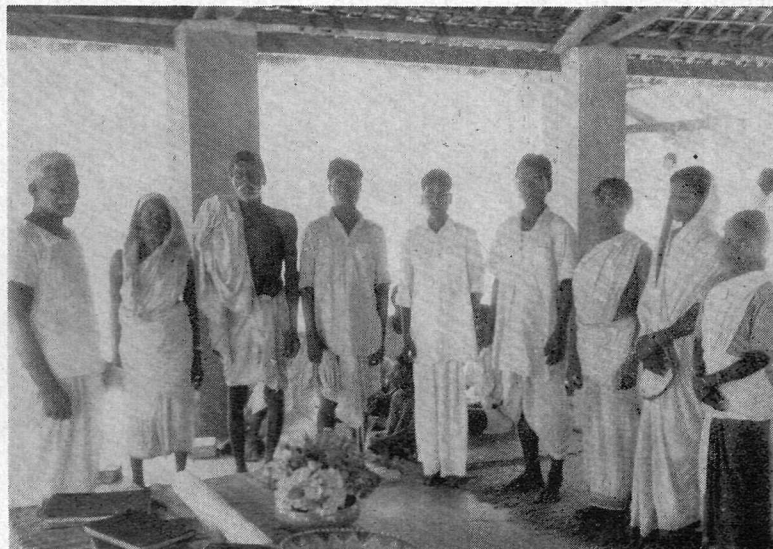


An old Santal and wife receive baptism. Patras Hembrom is to the right of Benjamin.

Camps—conducted by touring youth groups or by Dina, the Bible woman—gain new footholds in non-Christian villages. Almost invariably, conversions result.

*Sunday services.* In almost every service center on any given Sunday ten to fifteen non-Christians are present. The joy and freedom of the worshippers and the spoken Word have a powerful influence upon those present.

Our hearts are constantly thrilled at the perennial soul-winning in this area.



Part of a group of baptism candidates with Benjamin Marandi (extreme left).

However this work is not without its problems. Within the past two years about five new worship centers should have been established for these new converts. But already our limited staff is overworked. With great distances to cover between churches and with limited funds, many of these new Christians as yet have no worship services unless they *walk* up to 15 miles on Sunday to one of the already established places.

Until more help comes, new centers cannot be established. And yet shall we cease evangelizing? But of what value is evangelism without follow-up? Shall we resist the moving of the Holy Spirit? Winter months are usually the time for increased evangelism. Brethren, what shall we do?

Recently about thirty people have been baptized—some in areas far from any church. What can we say to further expansion? *YOU* hold the key!

Harvey Sider, Banmankhi

### Bihar News Notes — August

*Madhipura:* The linen supply for the MCH is being built up: a tailor has begun work on hemming sheets, pillow cases, drawsheets, and making hospital gowns, etc. This linen, which was made in Bihar at a mission industrial school, was paid for by the WMSA in USA and Canada, as were some of the furnishings in the new sewing room. Our many thanks to them!

*Saharsa:* In spite of drop-outs and transfers, the enrollment in Saharsa School is 250 or over, most of the children being from Hindu homes.

"The Evangelical Literature Fellowship of India Triennial was held at Manipur Spiritual Life Center in a mountainous area near Poona. The location is secluded and calls up memories of summer camps at home in the States. The information is helpful and suggestive for the expansion of our work."

*Barjora:* Approximately 23 acres on the Barjora farm have been filled with rice seedlings—all by hand.

The water has been rising at the river crossing near Barjora. On Aug. 5th, it came up to the gear shift on the jeep but the jeep crossed safely.

*Banmankhi:* Seven more Santals have been baptized, bringing the year's total to 57.

*General:* Jim and Doris Cober are preparing for their final first year language exam in September. They plan to take up duties at Barjora about October 10.

Because of strikes and disturbances in Bihar, schools were closed for a week. This trouble was triggered by the Communist and Socialist political parties (in opposition to the Congress party) in protest against the government rise in school fees and the high price of food. The price of rice has *tripled* in Purnea since January.

Erma Sider



# Crusaders

## The Walt Disney Method

A recent article in the newspaper caught my eye. It was entitled, "Great Doings at Disneyland." Now, I read the daily newspaper just to keep abreast of the rapid changes going on around me, politically, socially and scientifically. This article seemed to offer me a stimulating change of pace after a steady diet of political squabbling, international crisis, murder and unabated slaughter on our highways.

This year is the Tencennial of Disneyland (a new word coined by Walt Disney himself) and the whole year is being given to celebration. Back in 1955, after investing \$17,000,000 in an idea which was called by many "the biggest white elephant in the world," Walt Disney persevered and planned ahead for bigger and better things. By the end of last year the original investment had risen to over \$50,000,000 and Disneyland had attracted 48,000,000 visitors—including some delinquent delegates from Brethren in Christ General Conferences!

When asked why Disneyland had been such a huge success, Walt Disney replied, "Disneyland is interested in one thing only—satisfying its guests."

We, in youth programming, unfortunately do not have millions to invest in "our guests" but careful planning leading to "satisfaction" of those who attend our meetings and socials costs very little, while paying a handsome return in young lives.

Let's just relax and cast a critical eye on what we have done during the past year. Was our offering to "our guests" the best we could produce? Was it well planned to provide challenge? Did the socials include genuine excitement and wholesome fun? Were the programs up to date and in keeping with the rapidly changing world in which today's youth live?

There are exceptions to all rules, according to the old saying. But one rule which has hardly any exceptions is that careful planning will pay off good dividends of satisfaction and solid accomplishments in Christ's Crusader work. Think of your last few programs. Was there evidence of good planning and good follow-through? How long has it been since you contributed something worthwhile to the youth program of your church? This applies whether you are 16 or 60.

If we are not constantly on the alert to present a progressive, well-planned and up-to-date program for "our guests" interest will sag. Young people will stay away in droves. Only the "dedicated" few will stay around to mourn.

Walt Disney has proven that progressive planning and constant awareness of the customer's needs can sustain such a huge complex as Disneyland. We can apply his theory to youth work. Having done this, our Lord will not be forced to once again observe that "the children of darkness are wiser than the children of light."

Paul Hostetler

## My Daughter and I Climbed a Mountain

*Holmes H. J. Raudenbush*

While climbing a mountain by most fathers and daughters may be a commonplace thing, to me and my daughter Janet, who is 27 years of age it was something very new.

You see Janet is one of the 3 per cent of our population who are mentally retarded. Because she cannot speak, she has been excluded from all the activities of the local facilities for the retarded. She is too old for the school and she has never had an opportunity to attend the workshop because there are too many others whose abilities are so much better that there is not room for her there.

We have long felt that churches (all churches) do not take enough interest in the families with retarded children. So when we learned about the camp for retarded children and their families we made reservations to attend. We felt that the camp would be a success because families with retarded children have so much in common.

However, we were not prepared for some of the many wonderful things that did take place at the camp. From that first day when we walked into the dining room late for the noon meal, Janet seemed to feel at home. That afternoon when the children assembled to get their part of the program under way she went willingly enough, but when neither of her parents was in sight, she seemed uneasy. The director of activities for the children suggested that one of us stay with her until she became used to being with them. So Tuesday morning Janet's mother went with her and in the afternoon I took my turn. I noticed that she enjoyed the devotions and singing very much. This was not surprising because she has always liked music as many of the retarded do. After devotions we took a hike up the road and here is where she surprised me.

The next day I accompanied her to morning devotions which she again seemed to enjoy and with a little urging took part in the marching. We then started on what was to be a "short" hike up the mountain. At first the going was easy but soon it became quite different. After scrambling up an eight-foot embankment with the aid of two of the counselors, we went on up the mountain. By this time I was a little dubious about taking these children on such a difficult hike. Some of them did not seem to have the best coordination as far as walking was concerned and I was disturbed about the wisdom of the climb. I need not have been concerned at all because all the children made it and in much better condition than I did.

In that short period of time Janet learned to avoid sharp stones and to step over logs that were in the path and to stoop and climb under low-hanging bushes and branches of trees. It really was a rugged climb. When we reached the top and many of us sat down to rest she stayed on her feet and walked around among the hikers. When we started down a different and easier trail she fairly dragged me along. Some of the counselors had gone ahead to get cars to pick up the smaller children when we reached the road. We were in sight of the camp grounds when picked up and I am sure she could have made the last half mile easily. I am proud of our daughter for climbing the mountain and for showing me that no one ever knows the potential of another person no matter what the other person may be.

My wife and I agree that our stay at the camp was very worthwhile. The fact that Janet adjusted so well to an entirely new situation, and the relaxed and understanding Christian fellowship of the camp was very helpful to the parents attending. We all know that much can be done for the retarded that formerly was thought impossible. We believe that if the membership of our churches had a more thorough knowledge of the problems that face the parents of retarded children they would become more involved in a program of help. No matter what happens in the future I shall never forget that day at Laurelville when my daughter and I climbed a mountain together.



## India-Pakistan Crisis . . .

"The escalation of the conflict between India and Pakistan has been much in the news during the past 10 days. The immediate local effect has been that more items have come under the control of the government supply officer. We received a communication from the U.S. Consulate last Friday, the 10th, asking whether we, in the eventuality that it would be necessary, would accept the recommendation of the consulate for evacuation. . . . We hope that there may be a 'cease fire' soon but it doesn't look too hopeful at the present."

Lowell D. Mann, M. D.

## Christmas Gift Money To Missionaries Overseas

The World Missions Office is glad to forward money gifts for missionaries—at the end of any quarter in the year.

For the SPECIAL CHRISTMAS MAILING, your money should reach us *by or on November 30th*. Money arriving late will be sent early in the New Year.

Make your check or money order payable to *Brethren in Christ World Missions* and mail it to Brethren in Christ World Missions, Box 171, Elizabethtown, Pa. 17022. Register cash amounts at your post-office.

State clearly for which missionary or missionaries, 1-W or VS-er, the money is intended.

### To Answer Your Questions

Do such gifts count as part of the World Missions budget?  
*Answer:* No, for they do not go toward the budget costs; they go to individuals.

Are such gifts tax-deductible? *Answer:* By law, a person to person gift is not tax deductible.

BCWM Office

## A Visit To Nicaragua

*Henry N. Hostetter, Executive Secretary*

Howard and Pearl Wolgemuth welcomed us as we stepped from the plane, mid-afternoon, Friday, September 3.

The Lord had prospered our journey. The four of us—Bishop Ulery, William Hoke, and Charles Frey (Manor congregation)—had pooled our baggage and were successful in bringing in many extras for the Wolgemuths at no extra cost for transportation or customs.

The Wolgemuths are living in a house previously occupied by Assembly of God missionaries who intend going to a different area of Nicaragua when they return from furlough. In spite of certain disadvantages, the house and location are proving fairly satisfactory. The Jeep Wagoner's place is right next to the dining/living room—just a brick planter between. Rent is high; \$100 a month.

That evening we went to a service in the village of Esquipulas, in the Rodriguez home where the Wolgemuths have been holding Sunday School. Over a hundred people were present for the showing of pictures—first a health education film secured from the American Embassy. Then Dr. Mendez preached a good message, and another short film was shown. We four gave testimonies through an interpreter.

The securing of national helpers has been a problem. Dr. Mendez and wife, former residents of Costa Rica, are in Nicaragua at the invitation of another society. He is a medical doctor; she has had Bible Institute training.

### SATURDAY

An interesting contact was made with an American operating a local dairy and deeply interested in the nutrition problems of the Nicaraguans. This Ford Madison enjoys a good Christian experience. We also had an interview with Lawyer Mario Montealegría, who is working with us to establish a food distribution among the Protestants.

In the afternoon we observed while the Wolgemuths taught literacy lessons to adults (Alfalit) and gave two certificates for achievements. They have a fairly successful class of five in one of the homes. Other villagers have started in other classes; some have fallen out by the way.

We also visited quite a number of homes in Esquipulas. What desperate needs—as great as in some of the Asian countries we have visited. Thatched roofs, roughly sawed boards for walls, ground for flooring—not even pounded as in India; amid these the people struggle against, or succumb to, dust, filth, dirt, ignorance, disease. Pictures can give only a very limited idea. There is no water in the village except what is hauled there in drums. The schools are very inadequate; normally there is no medical care. There are thirty to forty families in the village—perhaps 120 children. Just next to the house where the services were held lives an unmarried woman with seven children.

The temperature ranged from 80 to 95 degrees—with high humidity. A light but almost constant breeze was a mitigating factor.

### SUNDAY

Sunday School at Esquipulas. Mr. Mast of the Rural Electrification Association helped with our transportation. Ordinarily he attends the Community Church. It seems that he has a definite sense of mission with regard to giving economic and cultural assistance to the Nicaraguans; in conversation he emphasized spiritual needs also.

The ninety or so youngsters sat spellbound as Mrs. G. Mendez taught the lesson on David, Jonathan, Goliath, and Saul. Then Dr. Mendez effectively combined drama and humor in the telling of a story which amused the children and also taught a good lesson.

Dr. Mendez is greatly interested in evangelism through clubs and in village and community outreach.

### MONDAY

To Masaya, an old city, where we saw rope-making by Indian people, markets, baskets, leather work, home-spun cloth, a sewing factory, etc.

Enroute we saw a Mission Home in building. One wonders whether in these times the Wolgemuths' house, where they live nearer the level of the Nicaraguans, is not better mission strategy than the isolated, spacious new home.

Enroute back we stopped at Tip Top Restaurant which served a fine noonday meal. Pearl wanted to stop at the market, and so the four of us went along, leaving Howard to guard the car—a necessary precaution where thievery is so rampant.

Our evening meal consisted largely of fruits, of which Nicaragua has many: pineapples, oranges, bananas, guavas, mangoes, etc.

### TUESDAY, WEDNESDAY, and THURSDAY

Downtown fairly early to confirm plane reservations, we discovered that our flight to Miami today had been cancelled due to Hurricane Betsy. Most of the day was spent in dealing with various airplane officials, suffering cancellations and setbacks, planes off schedule, etc. Finally we were able to leave for Panama around ten o'clock at night, arriving at Panama, 2:00 a.m., Wednesday.

After more delays and dickerings—and also a very satisfactory tour of the Panama Canal—we left Panama and arrived in Miami near midnight. Brethren Hoke and Ulery decided to go out on the 3:35 a.m. plane. C. Frey and I sat up in the airport for the rest of the night. Some hotels were out of service because of lack of electricity, etc. The rest were filled with stranded tourists or local people who had fled waterfronts.

Soon after six on Thursday morning we left Miami. I arrived home about three in the afternoon.



# Home Missions and Extension

## Camp Brookhaven, Bloomingburg, New York

Camp at Brookhaven in the beautiful Catskill Mountains is over for 1965. We look back over three weeks of camp with hearts that rejoice in what the Lord has done. The presence of God was felt as He spoke to boys and girls. The children of our camp were different. They came from rough city life, the majority from Catholic homes. The children were very inquisitive to know what God's Word has to say. Comments such as: "The Bible is inspirational" or "God's Word is wonderful" or "The Bible is very interesting," bespoke their interest. Some had never read God's Word before or owned a Bible of their own. How our hearts were touched and we trust the seed, the Word, has fallen on good soil. The nature of their homes was reflected in the number of definite decisions for Christ.



Girls' week—staff and girls

This was the largest camp held at Camp Brookhaven thus far. This was largely due to children being sponsored by individuals or groups. Each child was asked to pay a minimum of \$2.50 registration and transportation fee. We thank those who contributed and may God bless each one.

There were 104 children, representing varied nationalities. There were Jewish, Italian, Indian, Spanish, and Negroes. Of the 104 children, many were Sunday School children. Prayer is asked that each one may come to know the Lord as a personal Saviour.

We are grateful to the Lord for the staff; counsellors, teachers, and kitchen help. Helpers included, Naomi Brechbill, Mrs. Allen Brubaker, Mark and Faye Peachey, Mahlon and Kathryn Fry, Jack and Ruth Nolt, Rev. Roy Mann, Lois Brubaker, Martha Kanagy, Mary Nolt, Beulah Heisey and Gloria Hill plus several of our Sunday School young people who served as Junior Counsellors. The Junior Counsellors helped make the camp more inter-racial and international. Two were Spanish, one Italian, and one Negro.

Our camp director, Charles Rife, Jr., served faithfully. He ably served the varied personalities, coming from many different backgrounds and cultures. He carried a godly concern for each child. Mrs. Hill, as in previous years, headed the kitchen activities, resulting in delightful meals. Pastor Hill kept things moving smoothly and in order. In difficult situations, his prayerful concern and counsel were deeply appreciated.

On July 15 Jack and Ruth Nolt from Elizabethtown, Pa., moved to Camp Brookhaven as camp manager and host



Fellowship Hall get-together, "First Grade"

and hostess to the guests coming. Mr. Nolt is fulfilling his 1-W service at the camp. They will make a real contribution to the total camping program.

We prayerfully look forward to next year and anticipate a larger and more prosperous camp season as we enter into our fourth year at Brookhaven.

## Brisk Business (India)

"WHICH one do you want?" "Mark." "Which one?" "Luke."

"And you?" "Mark."

A half dozen hands were held out with ten or twenty *naya paisa* in each and in ten minutes or less 20 or more portions had gone. Seventy-five were sold in less than two-hours selling time. By the end of the recess period the third day, 99 gospel portions had been sold.

One boy bought a Hindi Bible and in five minutes returned to ask, "Where do I find the story of Esther?" Later the same day, "If I return that Bible and bring more money tomorrow may I have that one (pointing to an attractive, red plastic covered one) instead?" The speaker was a boy from a Hindu home and the rupees four given for the first Bible were pooled possessions of three children from the same household.

Was this on a street corner, in a mela (religious fair), at a conference? No. It was on the extended verandah of the Saharsa Mission day school just before morning prayers and during the noon recess.

Children had been studying Mark intensively for the Bible quiz at the Jubilee. For five days they had been spellbound during morning prayers with the lessons from Esther. Now the printed stories were going into many non-Christian homes.

\* \* \* \*

A pleader (lawyer) in Saharsa visits the library regularly. Not at all acquainted with the Bible or its teachings, he was encouraged to read the Bible and other Christian books. Now he is acquainted intellectually with the Scriptures and is always ready to speak of those which have been accepted and taught by other religious leaders such as Gandhi, Buddha, Mohammed, and others. Still he insists that his own special Hindu deity is greater than Christ, but we pray that his spiritual eyes may be opened to perceive spiritual truths.

—Erma Hare, Saharsa





## Excerpts from the Early History of the Messiah Home

### Part V

*Part four of this history brought the account down to the purchase of the Brandt estate at 1175 Bailey Street, Harrisburg, the original site of the Home. The present excerpt deals with the decision to raze the old buildings on the site and erect a new building.* —Feature Editor

"It had been previously stated that the building had been large and strongly constructed, but had been very inadequate for the use of the Home, besides going to decay in some parts; hence several councils were held to determine what would be the best to do, to tear down the old buildings and rebuild them on a more extensive and modern plan, or to only repair the old building and make some slight alterations that would not incur much expense. The former plan was every time considered the most advisable, but how to raise the money, which at an estimated cost would have required about \$5,000, was a difficulty hard to overcome, since . . . this addition of debt would have made the total indebtedness \$10,000, with no particular source from which to realize an income, except what came from voluntary contributions. These, however, were thought by some to be sufficient, as they would have made the obligations, and as they claimed, fully trusting in the Lord for the means, irrespective of knowing in any way where they would come from, except as they said, 'The Lord will provide the means'; yet while the Managing Board fully trusted God's promises in their entirety, they also heeded the commendation of Christ in Luke 14:27-30, and concluded that Prov. 11:14 would be a safe criterion to go by; hence a council was called on May 24, 1897, composed of elders, ministers, deacons and lay members of the Church of the Brethren in Christ, throughout Pennsylvania, to confer about the matter of proceeding with the buildings, etc.; when it was decided that the old buildings should be razed to the ground, the foundations enlarged, so as to provide a basement that can be used on public occasions, and to erect a good, substantial three-story frame building, with a chapel to seat about three hundred people; the balance of the building to be fitted out to accommodate inmates of the Home; to be supplied with the latest sanitary improvements, and to make such outside changes as would be necessary to conform with the building. While the money was at this time not fully pledged, but was vouched for by the representative members of the Church of the Brethren in Christ, it was therefore decided to solicit the names of fifty members of the said Church who would obligate themselves to equally help to pay the interest on the total indebtedness as it would be after the improvements were made, until the debt could be liquidated. The Board of Managers then made an effort to solicit the fifty names and succeeded in a few weeks to get the required number, who were all members of the Church of the Brethren in Christ. . . . (List of names omitted)

"After this number of supporters was obtained, the Building Committee, which was elected by the Council of May 24, 1897, and composed of S. E. Brehm, Hummelstown, Pa.; A. B. Musser and S. R. Smith, Harrisburg, Pa., organ-

ized, and on June 20, 1897, began to make the necessary preparations for building by razing the old building, which was principally done with volunteer help. In justice to willing helpers and kind friends who worked gratuitously, whose names we are requested to withhold, it is proper to say that in razing the buildings and excavating for the foundations, and in helping to clean up and readjust things after the building was completed, that would it not have been for those who kindly volunteered to help the cost of rebuilding would have been considerably more; and we have the confidence that He who balances all accounts will reward them."

### Selvar the Seer Sez:

The names given to God in Paul's letters are not only interesting but quite significant. Each speaks of some attribute of God which makes Him very precious to us. As he closes chapter fifteen of Romans he says, "Now the God of Peace be with you all."

More than 700 years before the birth of our Lord Jesus, God inspired the prophet Isaiah to write: "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

When the angels announced the birth of the Christ Child to the shepherds they sang, "Glory to God in the highest, and on earth peace, good will toward men."

In his letter to the Christians at Corinth Paul tells us what this is all about. He says that by this "God was in Christ reconciling the world to Himself." To the Colossians he gives further explanation. There he says (Ch. 1:20), "And having made peace through the blood of His cross, by Him to reconcile all things to Himself."

Mankind by nature is at war with God. To the Colossians Paul explains this, "You yourselves, who were strangers to God, and in fact, through the evil things that you had done, His spiritual enemies, He has now reconciled through the death of His body on the cross, so that He might welcome you to His presence clean and pure, without blame or reproach."

### To Live Among the Aztecs

After eighteen months with the Wycliffe team in "the tremendous venture of the Two Thousand Tribes Pavilion," the Carl Wolgemuths have returned to Mexico, where among other things they are gathering a supply of food, medicines, etc., for a several month stay in a village of Isthmus Aztecs.

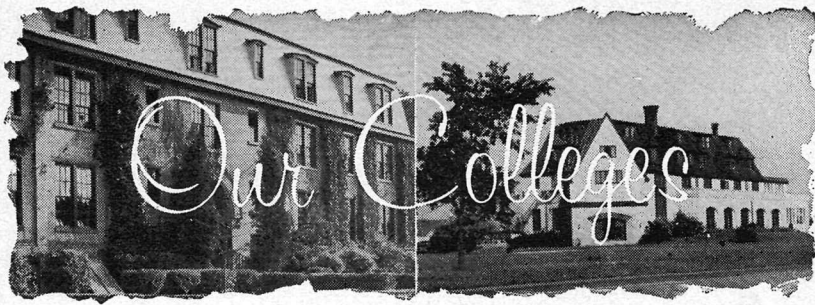
"... an experienced missionary will be with us for about a month to help us get introduced and settled among the people," they write. "After that we're on our own for the long pull of learning to speak and, if possible, to think as the Aztecs do, so that we might be able to share the Word of Jesus Christ with them."

"Our home will be a one-room house left vacant in the village of Mecayapan (mecca-YAH-pan) by the missionary family that began Bible translation there some years ago. Mecayapan is about 400 miles from where we are now, in the southeastern part of the State of Veracruz. Since the village is several miles beyond paved road, we will have to leave our car in a nearby town and go in by truck or, in the event that the road is closed by mud or high water, we'll take a trail on horseback."

"... we must acknowledge the faithful support of many friends during our time in New York and the 3000-mile trip to Mexico City. Please remember that if you are sending money designated for our work it should still go to California headquarters: Wycliffe Bible Translators, Inc., Box 1960, Santa Ana, California—not directly to us here. It's safer that way."

In His keeping,  
Carl, Marilyn, Carolyn Wolgemuth  
Instituto Lingüístico de Verano  
Apartado 22067, Mexico 22  
D. F., Mexico





## MESSIAH COLLEGE

### MEMO FROM THE PRESIDENT

#### QUALITY EDUCATION IS GOOD STEWARDSHIP

#### CHAPEL SESSIONS

The policy of required chapel attendance has been in effect at Messiah College since its early founding. Services have provided opportunity for worship, for nurture, and for spiritual confrontation. These sessions include times of practical exhortation, Biblical exposition and Christian challenge and commitment. They make up some of the highpoints of collegiate life on the campus. They contribute to the individual's Christian growth and maturity as well as his actual learning experience.

The chapel sessions, however, are just one aspect of the organized religious program that is carried out on the campus. Spiritual stimulation is served at the mid-week service, special prayer groups, and the Sunday services. We feel that spiritual stimulation should be primary at these services. The chapel sessions are not intended to simply duplicate the role of the other religious services.

Our daily chapel philosophy at Messiah College seeks to add to the spiritual nurture and contribute to the building of values, attitudes, and perspectives that are congruent with Christian reality. This modification of attitudes, the building of values, and the welding of perspective is real higher education as opposed to the accumulation of facts and the amassing of credit hours.

The chapel sessions may contribute more effectively to these roles than the isolated classroom. The total college convocation provides excellent setting for the inter-disciplinary nature of many topics, the more effective use of specialized resource personnel. The College simply cannot afford to leave the speaking to certain important issues to the chance of being covered or not being covered in the classroom.

Not all chapel periods are devotional in nature, although there is a time of devotion at each session. Nevertheless, we view the chapel program in a given year as more important than the enrollment in any class or curriculum. It is Christian worship, commitment, challenge, stimulation, participation, devotion, and nurture—but in addition, it is higher education in the context of Christian reality.

#### Enrollment Notes - Fall 1965

60% Increase in Freshmen Total 169  
26.6% Increase in Total Enrollment 369

#### Classification

Freshman Class	169
Sophomore Class	84
Junior Class	46
Senior Class	43
Fifth Year	2
Unclassified	25
	369

Total men enrolled 184  
Total women enrolled 185

#### Geographic Distribution

Commuting students	111	30%
Central Pennsylvania	255	69%
Total Pennsylvania	303	82%

#### Other states represented

Ohio, California, New Jersey, Tennessee, Maine, Maryland, Indiana, Kansas, Florida, Michigan, New York, Oklahoma, Virginia

#### Other Countries Represented

Canada, Africa, Greece, Lebanon, Singapore and China

#### Denominations Represented Total of 34

Brethren in Christ Students	155
Evangelical United Brethren	38
Lutheran	32
Independent	15
Church of the Brethren	14
Methodist	14
Baptist	12

**RECORD TOTAL GIFTS** - More than \$178,000 was given to the college during the 1964-65 fiscal year. This includes gifts to operational budget as well as to the Men's Residence Hall. Nearly \$92,000 was received from alumni. \$37,000 was received from foundations with many other gifts being received from friends, businesses and congregations.

**DR. TORREY JOHNSON IS SPEAKER FOR WEEK OF EVANGELISM** October 17-21. Dr. Johnson is a world renown evangelist and founder of Youth for Christ International. He has been the pastor of the great Midwest Church of Chicago for twenty years and for five years was instructor of New Testament Greek at Northern Baptist Seminary. On Friday, October 22, Dr. Johnson will participate in the missions day program of the college.

**A PASTOR'S EXPECTATION FOR MESSIAH COLLEGE** Friday evening, September 24, a group of pastors and church leaders met with administrators of Messiah College to discuss a pastor's expectation of Messiah College. Rev. Simon Lehman, Jr., of Mechanicsburg and Rev. Roy Peterman of Manor presented papers on this subject. Following the presentations the group entered into discussion in an effort to more clearly determine the role of the College in its relation to the church.

This is the second in a series of informal discussions on the role of Messiah College.

**MUSIC LECTURE SERIES 1965-1966;** October 16, Paul Carlson an alumnus of Messiah College and noted violinist will present a concert at the Homecoming activities at Messiah College.

November 4, Ars Nova Trio, a unique ensemble consisting of an oboist, harpsichordist and a flutist, will render a program of 18th century music.

**NEW CAMPUS ENTRANCE PLANNED** - The purchase of the former Aircraft Parts Corporation and land adjacent to it offers opportunity for developing a new campus entrance.

**MESSIAH COLLEGE IN CASE RESEARCH** - The incoming freshmen are participating in a co-operative research by twelve colleges. A testing program will provide information concerning their interests, their abilities, their objectives. The students will be surveyed over a four year period so that the College may determine the contribution made to their development.

**MINISTERS SEMINAR PLANNED FOR FEBRUARY 1966** - A two-day seminar will provide opportunity for Brethren in Christ ministers and area ministers to hear outstanding national ministers in areas of pastoral leadership, youth work, counseling and pastoral services.

## CHURCH NEWS

### ALLEGHENY CONFERENCE

**Morning Hour Chapel** (R. 2, East Berlin, Pa.) Pastor Victor E. Nichols resigned as of the end of August, upon completion of three years in the charge. Temporary replacement is Bro. Roy Musser of Spring Grove, Pa.

In August Bro. Joe Stoner enjoyed a three-week trip to Europe under the agricultural People-to-People program, promoted by Pennsylvania University. The group toured in Belgium, Holland, Denmark, Russia, Hungary, and East and West Berlin. Three weeks abroad gives one only a facetious rating as *expert*, but it is long enough time to make a man devoutly thankful for his American home.

Dwight Fadenrecht and Robert and Marlin Stoner are enrolled at Messiah College. Roselyn Fadenrecht leaves in October for a four-month specialized course in medical assistance, at Washington, D.C. Jesse Stoner sailed on September 4 with four other 1-W boys for a two-year term of service in Zambia. May the Lord guide the steps of all these young people.

A devoted group of teachers and helpers conducted a five-day Bible school in August. Attendance was excellent and interest good. The children learned new words and music readily; they contributed for the education of missionaries' children in Japan.

First hymn sing of the fall season was held on Sunday afternoon, September 26, featuring words from the Psalms set to music. Mr. and Mrs. Robert Brubaker assisted at the piano and vibraharp.

Children, teenagers, adults, including ministers and missionaries, joined together for the 1965 Roxbury Camp Meeting, located at the foot of the Blue Mountain just out of the village of Roxbury, Pennsylvania. God mightily used His servants in the declaration of His Word. Bishop Charlie B. Byers served as evangelist, and James Lentz, A. M. Climenhaga, Samuel Wolgemuth, Luke Keefer and John Rosenberry were the principal day speakers. Bishop H. A. Ginder served as camp director.

Financial needs for the operation of the camp were met. The missions offerings were very good. David Climenhaga, John Hostetter



and W. O. Winger were among guest speakers for Missions Day.

Teen Camp, under the direction of Simon Lehman, Jr., searched for "Exciting Discoveries" as John A. Brubaker led in the study of I Timothy. Other speakers included: Dr. Kenneth Hoover, Dr. Glenn Hoffman, Bishop Ginder, Erma Gish and Glenn Steager. Several hundred youth met daily in the Berean Center.

Sunbeam Center housed children by the hundreds. Rev. and Mrs. Lloyd Buckwalter were in charge of these services. The offering project was given for radio time in Japan.

Dr. C. N. Hostetter was instructor of the daily minister-missionary class. The missionary orientation class was led and instructed by the executive director of World Missions, Henry N. Hostetter.

A beautiful Prayer Chapel was erected on the grounds during the year, and its dedication was held the first Saturday of camp.

It is the purpose of the Camp to promote preaching that is direct, deep, and dynamic. This in turn will bring God's people to a greater stability in the Word of God and Christian experience, thus preparing them for service as they return home.

Eight members of the Mowersville congregation received the ordinance of baptism on Sunday, September 5.

The Centre County Men's Chorus gave a program of sacred music in the Cedar Springs Church, Sunday evening, September 26.

A Gospel Tide Hour Radio Rally was held at Greencastle High School on Saturday evening, October 9. The Gospel Tide Radio Choir, the Gospel Tones, and the Wainfleet Gospel Four participated. Glenn Ginder was in charge of the service.

Ninety-two persons attended a Sunday School Workers' Banquet held by the Hollowell congregation, Tuesday evening, September 21.

#### ATLANTIC CONFERENCE

The Elizabethtown and Conoy Men's Fellowship jointly participated in a father-son observance, September 16, in Fellowship Hall of the Elizabethtown church. Sixty men and boys enjoyed a delicious dinner. A message on empowerment for effective service was given by Dr. Thomas Barry, Strasburg, Pa.

On the morning of September 19, Rev. Lane Hostetter, former pastor of the Lancaster congregation, prepared the Elizabethtown congregation for revival with a forceful message on soul winning. Warm services with evangelical themes characterized the succeeding seven evenings of revival services.

Speedwell Heights congregation reports a summer of helpful and varied activities. A Family Fellowship, held in the Penryn Fire Hall, concluded with a shower for the pastor and his family. Robert Sider, Messiah College, was guest speaker for Peace-Relief Sunday. At their Sunday School picnic, Dorothy Gish showed pictures of Africa. There was not only good attendance and new pupils for the Sunday School, but also several decisions for Christ during the Summer Bible School.

P. W. McBeth was guest speaker for Conoy congregation, Sunday, October 3. A Harvest Praise service was featured in the morning; a Communion service in the evening.

In one of their regularly scheduled hymn sings on Saturday evening, October 2, the Freedom congregation heard a number of groups, among them the Ambassadors, the Gospel Freedomaires and a group from the Clearview Salvation Army.

On Sunday evening, September 26, the Bellevue Park congregation saw a sound film-strip, "Greater Works Than These," showing the activities of Mennonite Disaster Service in America.

#### CENTRAL CONFERENCE

Three churches in northern Indiana, Union Grove, Christian Union and Locke, cooperated in a week-end missionary conference, October 2 and 3. Mr. and Mrs. David Climenhaga and Henry N. Hostetter were speakers.

On Sunday morning September 26, the Phoneton congregation had as their guest speaker, Mr. Howard Dykstra, lay speaker for The Temperance League of Ohio.

In a recent midweek prayer service, the Fairview WMPC presented the work of the David Livingstone Teacher Training College. A series of slides entitled, "A Good Work," was explained by tape recording. The tape also featured a choir and male quartette. Lamar Fretz prepared this production.

The DeRossett congregation is having a Debt Retirement Drive during October. The goal has been set at \$250. Added enthusiasm has been provided by an interested friend who offered to match the amount given by the congregation.

In a recent Sunday evening service, Pastor William Hoke showed the Pleasant Hill congregation slides of his visit to Nicaragua.

#### MIDWEST CONFERENCE

The Summer Bible School of the Des Moines congregation, Iowa, had an average attendance of 75, with a total enrollment of 83. A number of children received definite spiritual help. The Des Moines Women's Sewing Circle recently earned a new sewing machine through a stamp-saving plan. They have completed several large sewing projects, along with a generous contribution to church basement improvement. The Dallas Center and Rhodes Chapel congregations joined in Love Feast service with Des Moines on August 28. Dr. Arthur Climenhaga was guest speaker for the week-end.

Pastor Glenn Hensel, Abilene, Kansas, conducted morning devotions on Station KABI, the week of September 7.

#### REVIVAL SERVICES

Allen Brubaker at Marsh Creek, Pa., October 17-31; James W. DiRaddo at Hummelstown, Pa., October 20-31; Thomas Bouch at Freedom, Florida, October 24- November 7; Albert Engle at Tremont, Pa., October 29- November 7; Ray Witter at Chambersburg, Pa., October 31- November 14.

### Births

GETTLE—Judy Kay, born September 15, 1965, to Mr. and Mrs. Jay Gettle, Mowersville congregation, Shippensburg, Pa.

HENRY—Melanie Joy, born August 15, 1965, to Mr. and Mrs. Lester Henry, Clear Creek congregation, Everett, Pa.

HESS—Jeanne Kathleen, born September 7, 1965, to Mr. and Mrs. Roy N. Hess, Jr., Pequea congregation, Lancaster, Pa.

JERRETT—Jeffrey John, born August 27, 1965, to Mr. and Mrs. Jeffrey Jerrett, Mt. Tabor congregation, Mercersburg, Pa.

LONG—Barry William, born September 21, 1965, to Mr. and Mrs. Gerald Long, Houghton Centre congregation, Ontario, Canada.

MCGALLICHER—Jeffrey Allen, born June 29, 1965, to Mr. and Mrs. Marvin McGallicher, Speedwell Heights congregation, Pa.

MILLER—Roy Allan, born March 24, 1965, to Mr. and Mrs. Earl Miller, Clear Creek congregation, Everett, Pa.

MILLER—Joel Robert, born June 25, 1965, to Mr. and Mrs. Ivan Miller, Clear Creek congregation, Everett, Pa.

### Weddings

BIGHAM-HITCHCOCK—Miss Mary E. Hitchcock, daughter of Mr. and Mrs. Ethan A. Hitchcock, New York City, became the bride of Mr. Darrel E. Bigham, son of Mr. and Mrs. Paul D. Bigham, Harrisburg, Pa., September 23, 1965. The ceremony was performed in the Trinity Episcopal Church, Lawrence, Kansas, the Rev. Harvard Wilbur officiating.

DAGEN-GRILL—Miss Pamela M. Grill, daughter of Mr. and Mrs. Paul Grill, Lancaster, Pa., was united in marriage to Mr. A. Thomas Dagen, son of Mr. and Mrs. Abram T. Dagen, Conestoga, Pa., May 29, 1965, in the Grace United Church of Christ, Eden, Pa. The ceremony was performed by Rev. Santo, the bride's pastor. The groom is a member of the Pequea congregation, Pa.

FAHNESTOCK-DECKER—Miss Lorraine Decker, daughter of Mr. and Mrs. Richard Decker, Manheim, Pa., and Mr. David Fahnestock, son of Mrs. Vera Fahnestock, Lititz, Pa., were united in marriage May 8, 1965. The ceremony was performed in the Lititz Church of the Brethren by the Rev. Olden Mitchell, assisted by Rev. Jesse B. Dourte.

HEFFLEY-SWARTZENDRUBER—Miss Marjorie Swartzendruber, daughter of Mr. and Mrs. W. A. Swartzendruber, became the bride of Mr. Melvin Heffley, son of Mr. Melvin Heffley, Sr., Mt. Joy, Pa., August 21, 1965, in the Oak Park Church of the Brethren, Oakland, Maryland. The Rev. J. Rodger Fike performed the ceremony.

### Obituaries

SIDER—Vera Myrtle Sider, daughter of Mrs. Lizzie Winger and the late Albion Winger, was born October 26, 1911, and passed away August 25, 1965, at the Douglas Memorial Hospital, Fort Erie, Ontario, Canada. She was saved early in life, united with the Brethren in Christ Church, Stevensville, and was a member there until her death.

She was united in marriage to Girvin Sider in 1938. He survives; also one son, Morton. Her mother, one brother and three sisters also survive.

Funeral services were held in the Bertie Brethren in Christ Church, Rev. William Charlton and Rev. James Sider officiating. Interment was in the adjoining cemetery.



## News Items

### Parents Learn At Camp For Families of Retarded Children

by Mrs. Luella Regier a psychiatric social worker at Marshall State School and Hospital, Missouri. The Regiers participated in the camp with their son, Elliot, who is retarded, and served on the staff.

Mennonite Mental Health Services added a new dimension to camping for the mentally retarded this summer when they developed a camp program for families with retarded children and youth.

The 12 families present at this pioneer venture at Laurelville, Pa., had one experience in common. They had a retarded child. All of them were seeking to understand these children better and searching for ways of meeting the challenge the limited potential of these children presented.

These families were especially interested to know whether the church was concerned about their children, and to what extent the members of the Mennonite church were willing to involve themselves in the welfare of "the least of these." Was it acceptable to take retarded children to church services and to Sunday school? What should they do when other people in attendance seemed to be annoyed at their child's presence, either because of his appearance or his conduct? Where could these children find companionship, work, and understanding? Did the church have any answers?

"It is so nice to be in a group where your child isn't stared at by everyone," a mother said to me one of the first days at camp. For some parents this was a new experience. Some fathers and mothers had never been separated from their son or daughter for lack of an understanding person who was willing to relieve them of the constant care of their child even for the few hours that mother might need to go shopping.

At Laurelville the children could be both dependent and independent. Mother and father were there to give security to the child who was not accustomed to being alone with strange people in strange places. At the same time opportunity was provided for Henry, John, and Susie to "try their wings" on nature hikes, in the swimming pool, or in the craft room under experienced leadership other than their parents. For some children it took courage to leave mother the first few days, but they quickly developed enthusiasm for the activities with other children and youth. When the parents experienced their children's eagerness for more "living and learning" at camp and saw that they had the ability to actively participate in group activities with other children and youth day after day, they wondered how they could provide appropriate opportunities for these children to continue their maximum growth and development. Parents of retarded children have often been counselled to expect little development or progress in their child. To see in a week's time that a son or daughter could respond and participate in a way that heretofore had not been thought possible was both exciting and painful. For some parents it raised questions that were not easily resolved.

The seminar for parents was divided into small groups so that all would have an opportunity to ask questions and share their experiences. Parents looked closely at how "special" the retarded child really is and at what points the fact that he is more normal than abnormal may be overlooked.

It is not easy for parents to share emotionally laden experiences, or even to ask questions that sometimes have been a part of their think-

ing for many years. Sharing experiences in the small groups at camp, however, did lead to considerable discussion, and apparently stimulated parents to examine their own attitudes and to take a new look at what might be untapped potential in their children. Some parents were reinforced in their efforts toward socialization and training, while others were challenged to be less apologetic for their child's limitations.

Parents were enthusiastic about their week at Laurelville because the focus here was not only on the retarded, but on parents and siblings as well. Recognition was given to the fact that wherever there are retarded children, there are likely to be family problems. It was most encouraging for parents to realize that they were expected to work through at least some of their problems, not only for their own benefit, but also to help point the way to sources of help for other families. Above and beyond this, and apparently most important to every parent present, was the fact that they were united not only because they had a common problem, but they were also united by a spiritual bond. The most significant aspect of the camp was undoubtedly the fact that it was sponsored by the Mennonite Mental Health Services. To most of the parents present this meant that the church would do more in days to come. Parents were no longer alone.

### Feeding Program in Hong Kong Merges With Children's Meals, Inc.

AKRON, PA. (MCC)—MCC has accepted an invitation from Children's Meals, Inc. to merge its school lunch program in Hong Kong with theirs, beginning in September, 1965.

Pockets of need still exist in Hong Kong, and to help ease the situation, MCC has provided hot lunches for school children during the last five years. In the past year, a new kitchen was opened on the ground floor of a resettlement house. From here the food was delivered to mission or church schools, private roof-top schools, and other poor areas.

Lunches were served to 4,000 children in 32 schools. Church World Service provided rice, vegetables were bought locally, and meat came from MCC. Children's Meals Inc. provided for 14,000 children in 122 schools.

Several reasons for the merger with Children's Meals Inc. have been given. Most obvious is a more unified school lunch effort. Children's Meals Inc. is willing to accept all of the schools for which MCC has been responsible and to treat them on the same basis as their own.

A more united appeal for funds will also be advantageous. For example, government and private agencies will know that they will only be approached once, and will perhaps show more interest.

Increased efficiency and a cut in costs of present programs have been foreseen.

### MCC's Future in Hong Kong

Hong Kong has many refugees who need to be integrated into society. The government has erected huge resettlement houses with individual units 10' x 12' to accommodate at least five people. The rent is \$2.25 a month.

MCC will concentrate on two projects in the future. In the Educational Assistance Program, donations of three dollars per month will help in the elementary education of children who otherwise might receive no training. In March, 1965, MCC worked with 222 cases, of which all but four were in primary school. The program has grown from 95 cases in 1961 to 222 cases in March, 1965.

In the Family-Child Assistance program, ten dollar donations per month will help a

child and his family over difficult periods of perhaps illness or special need. Out of 200 cases, 43 families are without fathers. In most cases, the parents are illiterate or have very little education and are classed as unskilled workers. In approximately half of the cases, the families live in resettlement cubicles. The average family has seven members.

Some of the phases of Family-Child Assistance include making loans available to encourage self-help, training in making handcraft items to be sold abroad through the MCC needlework and crafts program, and sewing. For example, a loan was made available to a distressed mother for the purchase of a sewing machine, so she could add to the family income.

Both MCC projects accept personal sponsors from U.S. and Canada for the continuing support of individual children and families.

The outstanding problem in Hong Kong is the "problem of people." The dislocation of masses from mainland China to Hong Kong has resulted in over-crowding which seems to lead to lack of opportunity, and even further to begging, stealing, smuggling, immorality, and in Hong Kong, drug traffic and addiction. Where the need in society exists, MCC has a place.

### MCC (Sask.) Holds Annual Meeting

Dr. C. N. Hostetter Jr., USA, MCC chairman is scheduled as guest speaker for a conference, emphasizing peace and relief, October 26-27, 1965. Sessions will convene in the Mennonite Brethren Church, Saskatoon, Saskatchewan.

Also convening October 27 in the Mayfair Mennonite Church, Saskatoon, is the Women's Auxiliary of MCC (Sask.) with Self Help Director, Mrs. E. Byler, Akron, Pennsylvania, as guest speaker.

### Mennonite Medical Association Holds 3-Day Annual Convention

"The Christian physician has a particular mission in this time of great world change, a mission to help his brothers face this change with sanity and resourcefulness." This was the advice given to men of the Mennonite Medical Association by Robert Kreider, Bluffton College president, at the annual convention of the MMA at Camp Friedenswald, Cassopolis, Michigan, on August 28.

Speaking on the theme, "The Meaning of History in the Role of the Physician," Dr. Kreider suggested that a medical practitioner reserve islands of time from his great professional responsibility to reflect on the meaning of life, to read "his newspaper and his Bible," and to maintain a sense of contemporary history and God's relationship to it and to his profession.

In a Sunday afternoon panel discussion the group faced "The Future Aspects of Medical Mission Work," questioning the role of the physician in relation to missions and other church programs.

J. D. Graber, general secretary of the Mennonite Board of Missions and Charities, who served as a resource person at the convention, emphasized that the healing ministries are valid Christian services only as they represent an outpouring of love from within; not as a strategy of organizational development or as an entree to evangelistic efforts.

### Mennonites Endorse Ecumenism, Question Vietnamese Policy

Increased participation in the ecumenical dialogue was called for by delegates to the Mennonite Church's biennial General Conference at Kidron, Ohio.



"In isolation, we will not understand ourselves nor will we learn what others are hearing from God in this generation," a conference resolution stated. A new five-member committee was created and urged to "be alert" to ecumenical trends within Christendom and to provide contacts and promote dialogue with other denominations.

A message telegraphed to President Johnson

by the convention commended the President's domestic social policies but raised a series of questions on the moral basis of American involvement in Viet Nam. The questions on the moral basis of American involvement in Viet Nam. The questions, the message stressed, were posed "in terms of the international ethos to which our nation subscribes" rather than from the historic pacifist viewpoint of the Mennonites.

## Attorney, in Suit Challenges

### Church to Locate Hell on Map

Attorney Vincent Hallinan renewed his challenge to the Roman Catholic Church to point out on a map the location of heaven, hell and purgatory at a superior court hearing in San Francisco.

The self-styled "outrageous atheist" has charged the Church with fraud in contesting the will of David F. Supple, who died at 81

## Missions in America

*Explanatory note: Missions (\*) and Extension Churches are listed as per address.*

### ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills Pennsylvania: To be supplied

\*Blandburg, Pennsylvania: Rev. William Berry, pastor, Grace Yoder, V.S.

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (*Mt. Etna Church*): Rev. Cecil Maurer, pastor, 316 Lotz Ave., Altoona, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania:

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Larry Strouse, pastor.

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania (*Pleasant View*): Rev. Samuel Lady, pastor, 434 E. Lancaster St., Red Lion, Pa. Telephone 244-4448

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

### ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Arthur Brubaker, pastor

Callaway, Virginia:

*Adney Gap Church*: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

*Callaway Church*: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Cross Roads Union: Rev. I. Raymond Conner, pastor

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEdar 2-6488. Church address, 2001 Chestnut St.

Harrisburg, Pa. (*Skyline View Church*): Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

Hillsville, Virginia (*Bethel Church*): Rev. Arthur Brubaker, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

\*Humlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor, 331 Vine St., Berwick, Pa.

\*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5208

\*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Mr. Stanley Detwiler, Lloyd Melhorn Jr., Mr. Charles Rife Jr., Mrs. Ruth Rife, Miss Carolyn Rotz, Miss Lillian Winger, Mr. Dwight Zook, Mr. Clair Barkle, Mrs. Dorothy Barkle, Gary Rumble, Lois Melhorn, Pauline Heise, Allan Jones, Richard Whiteside, Lois Snook.

\*New York City, New York (*Brooklyn Mission and Parsonage*): 958 Bedford Ave., Brooklyn, N. Y. 11205, Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers.

### CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, Concord, Ontario, Canada

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 18 Amanda Street, Hamilton, Ontario, Telephone—FU 3-5309

\*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddockwood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

### CENTRAL CONFERENCE

\*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Elia, Kentucky (*Bloomington and Millerfields Churches*): Rev. Avery Sollenberger Jr., pastor, Columbia, Kentucky, R. 3, Box 157

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Hubert Stern, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. Edward Powell, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (*Pomeroy Chapel*): Rev. Ernest Dohner, pastor, 401 Pace Street, McMinnville, Tennessee

Uniontown, Ohio: Rev. Paul E. Book, pastor, 2396 E. Turkeyfoot Lake Road, Akron, Ohio

Phoneton, Ohio (*Phoneton Church*): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

### MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Ethan M. Gramm, pastor, 1425 McArthur, Colorado Springs, Colorado. Phone 634-8500

### PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

\*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Suie Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholser, Mildred Brillinger, Geneva Lavy, (I-W or V.S. Workers): Margaret Witter, Mr. Nelson Poe, Mr. Donald Ressler, Mr. Elvin Ritchey, Rev. Luke Keefer, Jr., Dr. Samuel Brubaker, Mrs. Lucy Brubaker, Marilyn Heisey, Evalyn Schock, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

\*San Francisco, California (*Life Line Mission*): 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; (I-W or V.S. Worker): Mr. John Dick.

\*San Francisco, California (*Life Line Chapel*): 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey; (I-W or V.S. Workers): Mr. Donald Booser, Mrs. Helen Booser, Paul Hochstetler, Carol Jean Heisey

### Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS  
P. O. Box 171  
Elizabethtown, Pa.  
Telephone 717-EM 7-7045

### Contributions to Missions in America

send to:

Andrew Slagenweit  
West Milton, Ohio

### Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,  
Mt. Joy, Pa.



in 1960 and left the bulk of his \$200,000 estate to 35 Catholic charities. Mr. Hallinan claimed the Church had frightened Mr. Supple into the bequests with teachings that he could "buy his way into heaven." The lawyer has been unsuccessfully trying to break the will since 1961.

#### **Billy Graham Dedicates Cross on Mountain Peak**

Evangelist Billy Graham dedicated a 60-foot steel cross atop Mount Lyn Lowry, a 6,280-foot peak near Waynesville, S. C.

Dedicating the cross to the "glory of God," the famed evangelist said: "This cross is going to have a tremendous repercussion throughout western North Carolina.

"It will shine out as a symbol of the faith our mountain people have in Christianity."

The cross can be seen from 30 miles in all directions and is lighted automatically each night at dusk. It was erected last year by Gen. and Mrs. Sumter L. Lowry in memory of their daughter, Lyn.

#### **Dr. Myron Augsburger to Preach in Area Meetings**

October 2-16, 1966 has been selected for a two-week "Crusade For Christ" in the Wheaton area (DuPage County) of Illinois. Dr. Myron Augsburger, 35-year-old Mennonite minister, has been designated as evangelist, according to Dr. William Volkman, local attorney and chairman of the Crusade Executive Committee. Widespread cooperation among sponsoring churches is already evident, and denominational lines are being crossed not only in Wheaton, but in Lombard, Glen Ellyn, Oak Park, Villa Park and other communities as well.

#### **Senator Byrd Scores Clergymen Who Defend Civil Disobedience**

U.S. Sen. Robert C. Byrd (Dem.-W. Va.) suggested here that riots such as those which occurred in Los Angeles, Chicago, and Springfield, Mass., may be a "logical outgrowth, in part" of civil disobedience exercised by clergymen.

"It is shocking that some church leaders have endorsed such a program," said Sen. Byrd in a speech on the Senate floor. He referred to the actions of clergymen "who have stated a belief that it is appropriate, and even desirable, to disobey what they arbitrarily consider to be 'bad' laws and to obey only those laws which they label 'good' laws."

"All too often," he added, "certain clergymen have overlooked opportunities to help and succor the multitude in their own neighborhoods to participate in highly publicized nonviolent activities elsewhere that have culminated, not unexpectedly, in violence."

Sen. Byrd discounted poverty as a major cause of "the Los Angeles insurrection." He said he represented a state "which has seen more than its share of poverty in the dead past.... I have seen the days when thousands, Negroes and whites alike, in the Appalachians lived in conditions of squalor, deprivation, and ill health which could scarcely be equalled in the slums of Chicago or the ghettos of Los Angeles."

"But there was not chaos," he declared. "There was a wholesome respect for law and order. There were no welfare programs, no federal aid as we now know it. But there was no disorder."

#### **Education Trends Affect Church Colleges**

A special study on "Federal Legislation and Baptist Institutional Policy on Higher Education," points out that trends in American higher education are forcing church colleges and their constituencies to a careful analysis of their purposes and programs.

The study is a staff report prepared by the Baptist Joint Committee on Public Affairs here, C. Emanuel Carlson, executive director. The report is presented in four major divisions: (1) Baptist Dialogue in Higher Education; (2) Some Relevant Trends in American Higher Education Affecting Church Colleges; (3) The Baptist Higher Education Witness Tomorrow; and (4) The Programming for Solutions and Policies.

The Higher Education Facilities Act of 1963, which provides grants to colleges and for universities certain types of construction, forced church colleges to some decisions as to whether or not to accept these funds. The problems created by the 1963 law would be still further complicated by the new proposed Higher Education Act of 1965 already passed by the House of Representatives.

Study commissions and educators indicate that American higher education will undergo profound changes in the next decade or so which will result from pressures such as economic and population growth which are outside the control of the colleges.

#### **Congo Plane Dedicated**

A new airplane for use on the Congo mission field was dedicated at Lake Wawasee airport, Syracuse, Indiana, on Thursday afternoon, August 26. The new Cessna 185 was flown to Lake Wawasee by Ernie Krenzin, Missionary Aviation Fellowship pilot. Reuben Short, executive secretary of Congo Inland Mission, was in charge of the dedication service.

#### **Los Angeles Churches Criticized: Efforts Go On To Restore Riot Area**

A strong indictment of Los Angeles churches in connection with the Watts district riot was issued by two Episcopal race relations leaders.

The Rev. Malcolm Body of Washington, D. C., a field representative for the unofficial Episcopal Society for Cultural and Racial Unity, and the Rev. Morris Samuel, Los Angeles inner-city vicar and a local vice-chairman for the Congress of Racial Equality, declared:

"As white Christian priests, we accuse the churches of Los Angeles of a disastrous failure to act morally, or provide leadership in race relations.

"Church leaders have isolated themselves from a personal confrontation with oppressed Negroes. Their hopelessness, and its causes, are simply not comprehended by people who do not know at first hand the ghetto conditions.

"It is distressingly apparent that communication has been, and remains, virtually non-existent between these people and the white power structure of the city."

#### **Plan Convention On Missionary Medicine**

The Fourth International Convention on Missionary Medicine will be held December 27-30, 1965 on the Wheaton College campus, Wheaton, Illinois. This biennial convention is part of the Ministry of the Medical Assistance Program (MAP) of the Christian Medical Society with headquarters at Oak Park, Ill.

Medical and dental missionaries from all parts of the world, medical and dental students, as well as physicians, dentists, nurses, and other Christian leaders and workers interested in medical missionary work will attend.

The theme of the '65 convention is "Involved." Such speakers as Dr. Paul Rees, Vice, President of World Vision; Dr. Horace Fenton, General Director of Latin America Mission; and Dr. Eugene Nida, Secretary for Translations of the American Bible Society, will develop the concept of the Christian's involvement at home and abroad in a changing world.

#### **Shea Named to Head Houghton College Drive**

George Beverly Shea, soloist with the Billy Graham Team and RCA Victor recording artist, has been named to head the capital fund drive for Houghton College, according to Dr. Stephen W. Paine, president.

The liberal arts college, affiliated with the Wesleyan Methodist Church, is launching a \$2,750,000 capital gifts campaign for expansion of its facilities and program.

#### **Reds Use Scriptures as Propaganda Vehicle**

LONDON (EP)—Communists in the Far East are flooding South Korea with propaganda and anti-American literature disguised as Scriptures, according to the Rev. James Roe, Secretary for Asia for the British and Foreign Bible Society.

Back in England after a recent visit to Korea, Mr. Roe disclosed the Red propaganda in a statement issued here.

"I managed to secure a copy of a faked version of St. Luke's gospel during my visit," he said. "The document consists entirely of anti-American cartoons bound in a standard cover of the Gospel of St. Luke. The caricatures are quite well drawn, and in some cases are amusing even to Western eyes—though the written content is puerile.

"The book, with copies of other faked literature, was shown to me by an official of the South Korean Ministry of Information, who told me that his government is faced with intense difficulties in trying to overcome the scale and audacity of the forgeries."

#### **'Trained Troops' Needed For Urban Work, Presbyterians Told**

LOUISVILLE, KY. (EP)—The Christian Church will stand or fall depending on how well it meets its "new frontier"—the needs of man in an increasingly urban society, a United Presbyterian Church leader said here.

Dr. Kenneth Neigh, secretary of the denomination's Board of National Missions, told 300 of the board's staff members "the plain truth is there aren't enough trained troops to wage the battle" the church must fight to be relevant today.

He said that to find the "troops," institutes should be set up to train laymen in how to deal with various social problems and programs, bringing together on the "faculties" the best of "community organizational mind and technique."